



Prerequisites for victory

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near." 2:214

Imam at-Tabari (may Allah have mercy on him) said: What this means is: Or do you think that you, O believers in Allah and His Messenger, will enter Paradise without anything befalling you like that which befell those who came before you among the followers of the Prophets and Messengers, of hardship, trials and tests? You will be tested as they were tested, with "severe poverty", which is severe hardship and want, and "ailments", which is pain and sickness. But you have not yet been shaken as they were shaken, i.e., you have not yet suffered extreme fear and terror at the hands of your enemy, so that you think that the help of Allah is slow in coming and you say "When will Allah help us?" Then Allah told them that His help was near to them, and that He would cause them to prevail over the enemy and defeat them. Then He fulfilled what He had promised them, and made their word supreme, and extinguished the flames of war lit by those who disbelieved. Tafseer at-Tabari (4/288)

It's narrated that Khabbab bin Al-Aratt said, "We said, 'O Messenger of Allah! Why do you not invoke Allah to support us? Why do you not supplicate to Allah for us?' He said:

(The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.)

He then said: (By Allah! This matter (religion) will spread (or expand) by Allah until the traveller leaves San'a' to Hadramawt (both in Yemen, but at a great distance from each other) fearing only Allah and then the wolf for the sake of his sheep. You are just a hasty people....) (Al Bukhari 3612)

The help of Allah that is near is not for everyone who claims to believe or claims to be a Muslim; rather it is only for those who truly believe in their hearts and carry out their duties as enjoined by Islam. Allah, may He be exalted, says (interpretation of the meaning):

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqoon.

And perform As-Salat, and give Zakat and obey

the Messenger (Muhammad SAW) that you may receive mercy (from Allah)" [an-Noor 24:55, 56].

Ibn Katheer (may Allah have mercy on him) said: This is a promise from Allah to His Messenger (blessings and peace of Allah be upon him) that He will cause his ummah to gain authority in the land, i.e., become leaders of people and rulers over them, and by means of them the people's affairs will be put right and the people will submit to their rule, and after having being afraid of the people, they will enjoy security and will rule over them. And He, may He be glorified and exalted, did indeed do that, may He be praised. The Messenger of Allah (blessings and peace of Allah be upon him) did not die until Allah enabled him to conquer Makkah, Khaybar, Bahrain, the entire Arabian Peninsula and all of the land of Yemen; he took the jizyah from the Magians of Hajar and from some of the border regions of greater Syria. Heraclius, the ruler of Byzantium, exchanged gifts with him, as did the ruler of Egypt and Alexandria, al-Muqawqis, the kings of Oman, and the Negus, the ruler of Abyssinia, who came to the throne after Ashamah, may Allah have mercy on him and honour him.

Then when the Messenger of Allah (blessings and peace of Allah be upon him) died, and Allah chose for him that which is with Him of honour, then Abu Bakr as-Siddeeq became the ruler (caliph) of the Muslims. Tafseer Ibn Katheer (6/77)

If the people are sincere in their belief in their Lord and their establishing His laws, that is indicative of how they will be when Allah, may He be exalted, gives them power in the land. These are the ones to whom Allah, may He be exalted, has promised His help and support.

Allah, the exalted, says: "Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salat. (i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)), to pay the Zakat and they enjoin Al-Ma-roof (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) (i.e. they make the Quran as the law of their country in all the spheres of life). And with Allah rests the end of (all) matters (of creatures)" [al-Hajj 22:41].

Shaykh Muhammad al-Ameen ash-Shinqeeti (may Allah have mercy on him) said, after quoting

verses which mention the help of Allah, may He be exalted, to the believers:

The words "Those (Muslim rulers) who, if We give them power in the land" [al-Hajj 22:41] indicate that there is no promise of help from Allah unless the believers establish prayer, give zakaah, enjoin what is right and forbid what is wrong. If Allah gives power in the land to some people, and grants them authority, yet despite that they do not establish prayer or give zakaah or enjoin what is right or forbid what is wrong, then they have no promise of help from Allah, because they are not counted as belonging to His party or as being among His close friends to whom He has promised His help. Rather they are the party and close friends of the Shaytaan. If they seek help from Allah based on the fact that He has promised it to them, then their likeness is that of a hired worker who refuses to do the work for which he was hired, and then demands his wages. The one who is like that is not rational at all.

Allah, the exalted, says: "Truly, Allah is Most Strong, All-Mighty" [al-Hajj 22:40]. The "Most Strong" is the one who overwhelms and is not overwhelmed by anything, as we have stated above several times.

These verses are indicative of the validity of the caliphate of the Rightly-Guided Caliphs: Allah helped them against their enemies because they supported His religion, and they established prayer, gave zakaah, enjoined what is right and forbade what is wrong. So Allah gave them power and caused them to succeed the former rulers in the land, as He says:

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth" [an-Noor 24:55].



The truth is that the verses mentioned above include the Companions of the Messenger of Allah (blessings and peace of Allah be upon him), as well as those who support the religion of Allah in the

most perfect manner.

In addition to the above, it must be understood that there are means of attaining divine help; whoever wants divine help without taking these measures is acting in a manner contrary to Islamic teaching and common sense. It is known for certain that there are means of attaining divine help for the Muslims against our enemies, by Allah's leave. These means include the following:

1. Faith and righteous deeds

Allah, the exalted, says: "Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqoon [an-Noor 24:55]

2. Supporting the religion of Allah, may He be exalted

One of the greatest means of attaining divine help is supporting the religion of Allah, the exalted, and adhering to it in word, belief and deed, and calling others to it.

Allah, the exalted, says no: "O you who believe! If you help Allah, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allah) will make their deeds vain" [Muhammad 47:7, 8].

3. Putting one's trust in Allah whilst taking appropriate measures

Putting one's trust in Allah whilst making ready one's resources is one of the greatest factors in victory.

Allah, the exalted, says: "Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)" [Aal 'Imraan 3:159].

It is an essential part of putting one's trust in Allah to take appropriate measures, because putting one's trust in Him is based on two important foundations:

(i) depending on Allah and trusting in His promise

and help

(ii) taking appropriate measures as prescribed in Islam. Hence Allah, the exalted, says:

"And make ready against them all you can of power, including steeds of war to terrify the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly" [al-Anfaal 8:60].

4. Mutual consultation among those in authority to mobilise and prepare the Muslim armies

The Messenger of Allah (blessings and peace of Allah be upon him) used to consult his companions, despite the fact that his reasoning was perfect and his opinion was sound, in obedience to the command of Allah, the exalted, and so as to make his companions feel included in the decision-making process. Allah, the exalted, says:

"and who (conduct) their affairs by mutual consultation" [ash-Shoora 42:38].

5. Standing firm when meeting the enemy in battle

One of the factors of divine help is standing firm when meeting the enemy in battle, and not fleeing.

It was narrated from 'Abdullah ibn Abi Awfa (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "O people, do not wish to meet the enemy, and ask Allah to keep you safe and sound, but if you do meet them, then be patient and steadfast, and know that Paradise lies in the shade of the swords."

6. Courage, heroism and self-sacrifice

Among the greatest means of attaining divine help is acquiring the characteristics of courage and self-sacrifice, and believing that jihad neither brings forward nor puts back the time of death.

Allah, the exalted, says :

"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high" [an-Nisa' 4:78].

7. Du 'aa' (supplication) and remembering Allah (dhikr) a great deal

Among the greatest and most powerful factors of victory is seeking the help of Allah and remember-

ing Him a great deal, because He is the Most Strong Who is able to defeat His enemies and grant victory to His close friends.

Allah, the exalted, says :

“And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe in Me, so that they may be led aright” [al-Baqarah 2:186].

8.Obedience to Allah and His Messenger (blessings and peace of Allah be upon him)

Obedience to Allah and His Messenger (blessings and peace of Allah be upon him) is one of the greatest factors of victory.

Allah, the exalted, says: “And whosoever obeys Allah and His Messenger (SAW), fears Allah, and keeps his duty (to Him), such are the successful ones”. [an-Noor 24:52].

9.Being united and not differing

The mujaahideen must fulfil the factors of attaining divine help and victory, especially relying on Allah and helping one another, and avoiding disputes and division.

Allah, the exalted, says : “And obey Allah and His Messenger, and do not dispute, lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Saabirin (the patient ones, etc.)” [al-Anfaal 8:46].



10. Patience and steadfastness

It is essential to be patient in all our affairs, and especially to be patient when fighting the enemies of Allah and His Messenger.

Allah, the exalted, says :

“O you who believe! Endure and be more patient

(than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful” [Aal ‘Imraan 3:200].

11. Sincerity to Allah alone, may He be exalted

The fighter or warrior cannot be a mujaahid striving for the sake of Allah unless his intention is sincerely and purely for the sake of Allah alone.

Allah, the exalted, says :

“And be not like those who come out of their homes boastfully and to be seen of men”

[al-Anfaal 8:47].

12. Longing for that which is with Allah, may He be glorified and exalted

One of the things that helps to bring victory against the enemies is longing for the bounty and grace of Allah and for happiness in this world and in the hereafter.

13. Appointing people of faith as leaders

Another of the means of attaining divine help and victory is giving positions of leadership in the army, military campaigns, regiments and battle fronts to those who are known for their complete faith and righteous deeds, then the next best, then the next best.

Allah, the exalted, says :

“Verily, the most honourable of you with Allah is that (believer) who has At-Taqla (i.e. one of the Muttaqoon (pious)). Verily, Allah is All-Knowing, All-Aware” [al-Hujuraat 49:13].

